THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"Plant happy thoughts in your mind instead of small annoyances."

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FAITH AND WORKS.

A SHORT time ago an elder of the Church was engaged by an Episcopal clergyman in a lengthy, friendly discussion, the subject of which was "Faith and Works." The elder maintained that faith alone cannot save a man; that it is absolutely necessary for a person to couple good works with faith in order for him to gain admittance to the kingdom of the Father. The missionary quoted numerous passages of scripture in proof of his assertion, among them the following:

"Wilt thou know, O vain man, that faith without works is dead?

"Was not Abraham our father justified by works, when he offered Isaac his son upon the altar?" (James 2: 20-21.)

The clergyman was equally firm in maintaining that simple, individual belief in the atoning blood of Christ is all-sufficient for the salvation of mankind, and he, too, quoted scripture which, he believed, justified him in believing and teaching this doctrine. Among the scriptural quotations cited by the reverend gentleman are the following:

"Therefore we conclude that a man is justified by faith without the deeds of the law." (Rom. 3: 28.)

"For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness." (Rom. 4: 3.)

The discussion lasted till a late hour, and ended as it began—the elder holding fast to the teaching of the Apostle James namely, "that faith without works is dead," and the clergyman defending

his position with extracts from the writings of the Apostle Paul, in which "justification by faith" is clearly taught.

The object of this paper is to show that there is no conflict whatever between James and Paul on this important subject. Christ did not place the apostles in His Church to divide the members but to preserve them in the unity of the faith, and we refuse to believe that those two apostles so far forgot their calling as to go about teaching doctrine diametrically opposed to each other, thus dividing and scattering the flock over which they had been made shepherds. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment." (I. Cor. 1: 10). This does not sound like the voice of an apostle of the Lord Jesus Christ who was at loggerheads with another apostle concerning a fundamental doctrine of the Church. How dare Paul preach continually to the saints to be "perfectly joined together in the same mind and in the same judgment" if he and James were divided on a certain doctrine which pertained to the salvation of the children of men? The fault does not lie with the apostles but with those who do not rightly divide the word of truth, and who fail to compare spiritual things with spiritual.

Let it be understood, in the first place, that the two apostles wrote with different designs to different classes of people. Paul addressed men who were holding on tenaciously to the law of Moses, hoping to justify themselves before God by performing certain works required by that law. Now, it was the aim of the apostle to show them that they were laboring under a strong delusion; that Christ had come and fulfilled the law of Moses; that the law of carnal commandments had been superseded by the gospel of grace and truth, and that by the deeds of the law no flesh could be justified. "Christ," said he, "hath redeemed us from the curse of the law, being made a curse for us; therefore to him that worketh not"—that does not continue in the works of the law—"but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

When we consider the class of men that Paul sought to inform, men who did not believe in the atonement of Christ, nor in the gospel which He and His apostles taught, but who were trying to work out their salvation by means of the ceremonial law, we can understand his writings clearly. Paul had himself, some years before, been in just the same condition as those people; he had been brought up a strict Pharisee, had been instructed perfectly in the law of Moses, which he observed to the letter, and by which he felt confident of salvation. But through the revelations of the Lord and the teachings of His servants he learned that he was in error, that he could not be saved by the works of the law, but through faith in Christ, who "is the end of the law," and through obedience to the laws

and ordinances of His holy gospel. Is it surprising that the apostle should write to these men exhorting them to abandon the works of the law, which he had himself abandoned, in which there was no profit, and to live by faith on the Son of God? It is not?

Faith is the first principle of true religion. Without faith it is impossible for a man to please God. The apostle extols this great principle in his writings, and uses several illustrations to show how individuals obtained Divine favor because of their faith. He speaks of Abraham, who "believed God and it was counted unto him for righteousness." We can see the necessity of Paul laying so much stress on faith; he knew that if he did not, first of all, persuade those people to believe in Christ they would not obey the gospel of the Redeemer.

But notice how differently he writes to those who believed in God, and who had accepted His Son as their Savior and Redeemer. In an epistle to Titus, he said:

"This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men." (Titus 3: 8.)

This clearly shows that Paul was not opposed to good works. On the contrary, he applauds them and instructs Titus to teach the people constantly to perform them In this he was simply reiterating the words of the Messiah, who said to His disciples: "Let your light so shine before men that they may see your *good works*, and glorify your Father which is in heaven."

Let us now turn to the writings of the Apostle James. Paul, as we have seen, in endeavoring to arouse faith in the hearts of the unbelieving Romans, spoke only of the *belief* of Abraham; he did not mention his works at all; but James, in addressing those who professed to be believers in Christ, and in urging them to fill their lives up with good works, directs attention to the *works* of the patriarch, and asks, "Was not Abraham, our father, justified by works?" (James 2: 21.) Is this in conflict with the teachings of Paul? By no means. Here is the sum of the whole matter: Abraham was a childless old man. One beautiful, starlight night the Lord brought him forth abroad, out of his tent, and said, "Look now toward heaven, and tell the stars, if thou be able to number them: so shall thy seed be." And Abraham believed the words which the Lord had spoken and his faith was counted unto him for righteousness. It was to this great exhibition of faith that Paul referred. Now, James speaks of an event which happened some twenty-five years later. The promise had been fulfilled; the son was born and was the joy of the patriarch in his old age. Then the Lord proceeded to put the faith of His servant to a severe test; he was required to do that from which his whole heart revolted—to offer up his son as a sacrifice to God. For three long, agonizing days, Abraham and the dear child in which his soul de-

lighted journeyed toward the appointed mountain. At last the place was reached, the altar was built, the victim bound, the knife raised for the fatal stroke, when Jehovah, beholding and admiring such implicit obedience, interposed, saying, "Because thou hast *done* this thing, * * * in blessing I will bless thee." Let those who boast of their faith in Christ, but who at the same time fail to observe His holy commandments, stand rebuked by the example of "the father of the faithful," who yielded up to God *all* that He required of him. Abraham proved by his works the truth and reality of his faith, and by his works his faith was made perfect.

In the days of the Apostle James, as at the present time, there were men who had substituted a bare assent of the understanding to certain truths for the true, real, living, active faith which God demanded of them; they were simply nominal Christians. While they admitted that Christ was the Messiah, they failed to conform their lives to His teachings. While showing respect to the wealthy, they "despised the poor"; they failed to "bridle the tongue"; there were "wars and fightings," "envying and strife" among them, which led them to "speak evil of one another." These are some of the great and glaring faults for which the apostle reproved them. A profession of faith under such circumstances was a shameful falsehood, rank hypocrisy. It was no better than the faith of the devils, which can by no means procure salvation. Such faith, if it can be called faith, is not living, but dead, only the corpse of religion; it is of no more value than the mere verbal expression of sympathy to a starving man. Well might the apostle exclaim, "But wilt thou know, O vain man, that faith without works is dead."

Now, it is clearly seen that the apostles did not write to contradict each other. They both taught the necessity of faith and of good works also. Modern preachers would do well to follow their example, and teach the people that "not every one that saith Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of the Father which is in heaven."—W. A. M.

IT TAKES COURAGE

To live according to your convictions.

To be what you are and not pretend to be what you are not.

To live honestly within your means, and not dishonestly upon the means of others.

To speak the truth when, by a little prevarication, you can get some great advantage.

When mortified and embarrassed by humiliating disaster, to seek in the wreck or ruin the elements of future conquests.

To throw up a position with a good salary when it is the only business you know and you have a family depending upon you, because it does not have your unqualified approval.

DELEGATE FROM UTAH AT THE WOMAN'S CONGRESS.

At the Congress of the International Woman Suffrage Alliance, held in Amsterdam, Holland, from June 15th to 21st, Mrs. Romania B. Penrose attended as delegate from Utah by the appointment of Governor John C. Cutler. The meetings were held in the Concertgebouw, one of the most capacious buildings in the city, and representatives were there from all the civilized countries of the world. Part of the program was to have been short speeches on the practical effects of woman suffrage, by delegates from Utah, Wyoming, Idaho and Colorado, the four states of the American Union in which woman suffrage has been for some time established. The governors of those States had appointed delegates in response to an invitation from the Alliance, but the distance being so great, none were present with the exception of Sister R. B. Penrose, who delivered the following address, which was received with much applause:

"The elective franchise was given to the women of Utah by Act of the Legislature in 1870, while Utah was a Territory of the United States, so that when the State was organized and admitted into the Federal Union in 1896, woman suffrage could not be considered in the light of an experiment. In the State Constitution, which was approved by the President of the United States, a provision was incorporated placing woman on a political equality with man. Every citizen of the United States, of either sex, who has resided in the State one year, in the county four months, and in the precinct thirty days next preceding an election, and who is twenty-one years of age, is entitled to vote at said election. This was adopted by a large majority of the delegates in the Constitutional Convention, after a long and heated debate in which all the old objections to woman suffrage were brought forward and vanquished.

"The good effects of woman suffrage in Utah are numerous. Among them are these: The primaries, conventions and polling places are conducted in proper order without unseemly wrangles, vulgar language and profanity, and free from the uncleanliness of tobacco-using, due respect being shown to the ladies, who are treated as political equals with male citizens, and with that gallantry which becomes gentlemen when in their society. Women are chosen on the various committees and their views are sought for and given due weight. Women have been elected to the State Legislature, and whether as Senators or Representatives, have served with signal ability; have taken part in debates on prominent public questions; have introduced measures which have passed into law, and have exercised an influence which has been recognized and appreciated.

"Women have also been elected to and received appointments in various county offices, and have served on State boards of directors for colleges and asylums, and on school boards. They are recognized factors in political parties, and whether as Republicans or Democrats, their influence is felt and courted, for they choose their own party principles and candidates, often on the other side from their husbands, brothers or sons. This, however, has not led to those disruptions in families which were predicted to follow these conditions.

"The influence of political power in woman is being felt in aid of the temperance wave that is passing over the great West, for the suppression of the drinking saloon and the banishment of those temptations which have led so many souls into vice, intemperance and debauchery. For, with the ballot woman is armed with a weapon of attack and defense that in some respects is stronger than her tongue, and which gives practical effect to her word. Her influence with the ballot is also potent in the selection of honorable, clean and upright men for public stations, and the turning down of the unfit and those who seek public office for private pelf.

"The elective franchise has given to women influence for the reformation of many public institutions and regulations. For instance, the establishment of detention homes for females with women matrons and inspectors of the accused. Also in reform schools; in the promotion of juvenile courts; in the cleansing and beautifying of cities and towns; in the promotion of public morals. It was a woman legislator who introduced a bill, which became a law, against the wearing of huge hats in places of amusement, by which the general public has been greatly benefited. Woman has vigorously supported enactments against expectoration on street cars and street pavements, and similar regulations for the public health and convenience.

"By the enfranchisement of women, the agitation over the much vexed question of political equality has been settled in Utah, and the contention and strife which it has evoked has passed away, and woman shares with man the power that full freedom brings. And this puts her in her proper place by his side instead of under his thumb or his foot or other unjust dominion. It has not robbed her one whit of her womanliness or hindered the performance of home duties. She is just as good a wife, a mother, a sister or an aunt as she could be without the rights and privileges which the ballot brings to her. She can teach human rights and the principles of government to her children, and imbue her sons with the spirit of that liberty she herself enjoys. She is no longer a political serf, but a citizen in the full sense of the term, a part of the nation, having a voice in the making of the laws which she is required to obey, in accord with the eternal principle that 'all governments derive their just powers from the consent of the

governed.' Utah stands third on the list of educational status among the forty-six States of the American Union, and her position is largely due to the influence of free, progressive and enfranchised womanhood.

"There are offices in the gift of the people for which women are specially adapted. There are others which can be better filled by men. The good sense of the voters, both male and female, is or should be exercised in their selection. This has been exemplified in the workings of equal suffrage, and the universal acceptance of this righteous equality cannot fail to bring to the world greater freedom, higher justice, closer union and advancement in everything that will elevate humanity, and bring them to that condition of harmony, fraternity and peace foreseen by the prophets and heralded by the poets and sages of ancient and modern times."

MAKING GOOD.

My boy, you think that all you have to do is "make a hit";
To catch the public eye and ear, then evermore be "it";
You think one stroke sufficient for one lifetime—maybe two;
That, once a man is famous, there is nothing left to do.
I hate to wake you, sonny, from your iridescent dream
And keep your skiff from drifting any further down the stream,
But here's what I've discovered: He who's done the best he could
Is merely obligated just to keep on making good.

One little flight's a promise that you'll spread your wings and soar;
One decent job's an earnest that you'll do a thousand more;
One leap to public favor is a pledge that you will stay,—
You can't do that unless you make a new mark every day.
The jump you made to wealth or fame will do less good than harm
If, by your desultory style, you prove a "false alarm."
One well-directed arrow never made a Robin Hood;
One winning stroke but binds you to the task of making good.

This world was not constructed for the lazy man of dreams;
One flash is not a nugget,—gold is constant with its gleams;
The world keeps looking higher than the level you've attained,
And thinks you retrograding till 'tis certain you have gained.
No stand-still will it tolerate; slide back, and you will see
Your name among the "has-beens" as a harmless "used-to-be."
The standard you established when you did the best you could
Was but your affidavit that you'd keep on making good.

STRICKLAND W. GILLILAN in *Success.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 2, 1908.

AS TO "THE TRUTH ABOUT MORMONISM."

A GREAT deal of interest in "Mormonism" has been aroused throughout the Midland and Northern counties, and perhaps in other parts of Great Britain, in consequence of two prominently advertised letters, supposed to have been written by a special correspondent of the *Manchester Chronicle* from Salt Lake City, entitled "The Truth About Mormonism." That paper announced that two months ago it had "commissioned Mr. Henry Russel Sinclair, a journalist of experience, to visit Salt Lake City, and, if possible, obtain first-hand information as to the faith at its headquarters." The reason given for this movement by the *Chronicle* was that "Mormon" missionaries had been "attracting to Utah numbers of young and attractive women of the working classes"; and that paper called this a "wife-hunting crusade." The two letters published, one on Sunday, June 14th, and the other on June 21st, are given as the result of this "commission."

It will be observed that the purported investigation was based upon two glaring and positive falsehoods, for which the *Chronicle* itself is responsible. One, that numbers of young and attractive women of the working classes were being attracted to Utah by "Mormon" missionaries, and the other that this was a wife-hunting crusade. To the first allegation all that is necessary to say in reply is that the story concerning this matter, which was started a few months ago, has been completely refuted by official figures from emigration records published in a number of respectable English newspapers, demonstrating the fact that "Mormon" emigrants go out in families, and that the number of males exceeds the number of females, and that those of the latter class who are of marriageable age are prominent by their scarcity. There is positively no truth in the story. To the second charge, the absence of any proof of a single case of the kind ought to be a sufficient answer. But, further, it is well known that missionaries from Utah are positively forbidden to enter into any engagements with the other sex looking to marital relations, and that even if a young missionary attempts to do so, he is at once released from his

labors to return to his home, and that not in honor. So much for the *Chronicle* excuse for its endeavors.

We have read a great many pretended revelations about conditions in Utah, written by persons claiming to have obtained their information "on the spot," but we do not remember ever seeing so flat a failure as that emanating from the *Chronicle* commissioner. The greater part by far of each of his letters is devoted to opinions, speculations and imaginings, with scarcely an attempt at relating facts. He was to find out "The Truth About Mormonism." There is nothing in the entire correspondence that shows even an attempt on his part to get at the truth, either from "Mormon" or anti-"Mormon" sources. There is not a scrap of evidence in his entire story to prove that he ever went to Salt Lake City. He does not tell when he arrived, at what hotel he put up, how long he stayed, when he departed, which railroad he took, what streets he visited, of whom he made inquiries, nor does he give the name of any individual whom he met or with whom he conversed.

But he shows decided ignorance of the names of streets in Salt Lake City, and of the prominent buildings, private and public, to be seen there. He speaks of the Tabernacle as: "A gigantic building supposed to be modeled on the plan of Solomon's Temple"; that "it has a magnificent interior"; and he goes on to say that "in the main court is a huge baptismal font." Thousands of English people have visited Salt Lake City and have been conducted through the Tabernacle and know that it is of the plainest character; that it has no "courts" either "main" or otherwise, and no "baptismal font" in the entire auditorium. It was not planned or executed in the style of any Temple, ancient or modern. He speaks of the "Social Hall" and "Seventies Hall," as though they were fine buildings, when the fact is that both of them are among the "has beens." The little "Social Hall," as it was once called, has not been used for such a purpose for a great many years, and the "Seventies Hall" is a thing of the past.

Then he speaks of Temple Street as a place to see the "Mormons"—"the female portion of them." There is no such a street in Salt Lake City; but there are these: East Temple, West Temple, North Temple, and South Temple Streets. Everybody living there knows that, and so does everybody who has visited the city. Then again, he talks about "Zion Co-op." If he had ever seen the place he would know that that is not its name, which is Zion's Co-operative Mercantile Institution. He says nothing about such grand structures as the Temple, the City and County Building, the Catholic Cathedral, the two Episcopal churches, the splendid Presbyterian, Congregational, Baptist and other churches; the fine banks, stores, tall and beautiful buildings for business and amusement; the spacious universities, both State and religious; the manufacturing and industrial institutions, nor other prominent structures, but only speaks of the Tabernacle, which is no more

like what he describes than is the *Chronicle* building or the Town Hall in Manchester.

It is difficult to find out how long he pretends to have stayed in Salt Lake City, but says that on the third day of his stay he began to make some headway in his investigation, and that was through "a middle-aged shopman." It is noticeable that this writer is entirely unfamiliar with the customs and language of the people whom he claims to have visited. What would be called a shop in Manchester is a store out West, and the proprietor is a merchant, sometimes a storekeeper, but never a "shopman." He pretends to have had a conversation with this "shopman's" wife and learned that she had been married to him for three years. First he says that the "shopman" married her in Manchester. Then he states he married her after her arrival in Salt Lake City. Also that when she reached there she learned that he had another wife. Mr. Sinclair does not state that he saw "the other wife," nor does he give the name of the man or of either of his alleged wives or of the place of his "shop," or of the number or street of his residence. Nor does he tell what his business was. He does not mention the date or the place of his alleged conversation with those people. He claims that he learned of one case where a "Mormon" had three wives in the same house, but he gives no clue as to who the man was or where the house is.

A careful reader of the two letters will see that they contain scarcely an effort to give facts and particulars. It is all talk, and there is nothing in the entire correspondence that could not have been written in the office of the *Manchester Chronicle*, without the expense of a journey of six or seven thousand miles. The statements about "polygamy," the laws concerning it, the attitude of the Church towards it and the number of persons who at any time contracted it, show conclusively to any informed person that he knows nothing about it. In making up his story he seems not to have had sense enough to get together items of information from either the advocates or opponents of "Mormonism." He repeats a lot of stuff about "the space round the earth being filled with spirits all seeking tabernacles of clay," and the "Mormon" belief "that no woman can ever enter heaven except she is sealed to some good 'Mormon,'" and wonders "how it is possible to get sane beings to believe that rubbish." Well, no such "rubbish" as that is believed by the Latter-day Saints or "Mormons." Mr. Sinclair has picked that up somewhere, but not in any work or discourse from "Mormon" sources.

He says: "Not long ago a bill to provide for the punishment of persons living at any time with other than their legal wives was passed." Did he have to go to Salt Lake City to find out that? And does he not know that the bill he speaks of was passed in 1887? Judging from his lack of knowledge and journalistic sense that must have been before he was born. How a man who has ears and

eyes and ordinary observation could spend a number of days—how many we can't find out—in a special visit to a place that he was engaged to describe, and then turn out such a vapid, pointless, contradictory and inconsistent and untruthful mess of correspondence, is astonishing to an experienced newspaper writer or editor.

Both his letters are dated May 20th, and yet the second purports to have been written several days after the first. He talks of the "many murders" that have been committed in the name of "Mormonism," but does not give particulars of one of them, nor tell when they were committed. He speaks of "the horrible end of Brigham Young's one time favorite wife," but doesn't tell what that end was or anything about it, and does not seem to know that Brigham Young has been dead nearly a quarter of a century. He speaks of the difficulty of learning how many "Mormon" missionaries there are outside of Utah, but guesses that there are 3,000, and writes that on May 20th, after he had been in Salt Lake City several days, when only a few weeks before that President Smith announced in the Tabernacle, as was published in all the papers in Salt Lake City: "On December 31st last we had 1,810 missionaries from Zion out in the various mission fields of the world. There were also forty sisters who accompanied their husbands upon their missions." If he had been on the spot at the time he pretended to write those letters he could have obtained that information.

He speaks also of the great "difficulty of getting a 'Mormon' to argue about his religion." That is the very opposite of the reports of visitors to Utah, who invariably speak of the readiness of the "Mormons," both men and women, to defend their faith and quote scripture in support of their arguments. He pretends to know of a case of plural marriage occurring about three years ago. He could make money and a big reputation by giving the alleged facts to officers of the law. Ever since 1890 the religious ministers and legal officers have been hunting and spying and working to discover one such case with the sanction of the Church in all those years, and so far have failed to make one such discovery. Mr. V. S. Peet, a Methodist, has published, not only in Salt Lake City but in a large number of newspapers throughout the United States, and made the same offer on public platforms, backed by wealthy men, that he will pay one thousand dollars, for information that can be relied upon for every such case as Mr. Sinclair claims to have found out.

The *Chronicle* announced that its correspondent obtained this wonderful batch of conflicting stuff for publication at "great personal risk," and he said his efforts to learn something of the truth "were often met with rebuffs, once with assault, and many times with veiled threats." But he gives no instance of any such occurrence, nor does he state the fact that Salt Lake City is governed by a mayor and city officers who are not "Mormons," or that the police department is under non-"Mormon" direction, or that the

police, judges, and members of other courts are not "Mormons," and he could have had all the protection that was necessary. He tries to give color to the old, stupid, nonsensical, sensational stories about women not being able to leave Salt Lake City when they please, and his whole "terrible tale" shows that he knows absolutely nothing of that which it is stated he was sent to investigate.

Hundreds of people who have been to Salt Lake City have expressed to us, some in person and some by letter, that they do not believe the *Chronicle* correspondent was ever in Utah. We will add that if he went there, even if it was only for a few hours, he could not have employed his time in finding out facts or collecting information of any value that he could not have obtained without leaving the city of Manchester. It is a marvel that people with ability enough to read a newspaper could fail to perceive that the *Chronicle* sensation is sheer fiction, concocted for the purpose of creating a great demand for the issues containing it. We do not know whether that paper has been imposed upon by Mr. Henry Russell Sinclair or whether his concoction was made up at home with the knowledge or connivance of that paper. Nor does it matter very much.

The *Chronicle* has had the grace and fairness to print in its issue of June 28th an interview with the Bishop of the Anglican Church in Utah, Dr. F. S. Spalding (whose headquarters and residence are in Salt Lake City, and who has been attending the Pan-Anglican Congress in London), in which the statements of Mr. Sinclair are shattered into fragments and scattered to the winds. He gives facts and figures which completely contradict the *Chronicle* man's assertions and the *Chronicle* closes its account of the interview with this sentence: "In conclusion, the Bishop said it was not the case that Mormon missionaries were entrapping girls for immoral purposes." The Bishop, being an Episcopal clergyman, is an opponent of "Mormonism," but we commend his candid statement as published in the *Manchester Chronicle*, to the consideration of all thinking people.

That paper publishes also a letter from Elder Julian M. Thomas, of the Manchester conference, who, in a pleasant spirit, ridicules and refutes the Sinclair effusions; and one from William Henry Bywater, who some time ago was chief of the fire department in Salt Lake City, an Englishman who is now on a visit to this country, and who adds some items of information which also put a quietus on the nonsense written by Mr. Sinclair. A good many people have asked Latter-day Saints, "Have you seen 'The Truth about Mormonism' in the *Manchester Chronicle*"? The saints are now responding: "Have you seen 'More About the Mormons' in the *Manchester Chronicle*?" And there is now another kind of a smile on the faces of the opponents of the Latter-day Saints. Some other newspapers have clipped out little bits of Mr. Sinclair's story which had some bearing upon this subject; will they now have the

fairness to publish some of the direct explosions of that story which the *Chronicle* has been wise enough to print?

We have only been able to touch on a few of the discrepancies exhibited in the effort of Mr. Sinclair and will have to leave the rest of them, for lack of room. But we must compliment the *Chronicle* on giving space, although it is less than one-fourth of that devoted to the attack on "Mormonism," to an abbreviated statement by three prominent gentlemen, out of the great "mass of correspondence" which it admits has come to it in reply to the effusions of its hired agent. When a wrong has been committed it is manly, and Christian, and English to make correction and give fair play to "the other side." This we duly appreciate, and hope that the press generally will act justly and give "a square deal" even to the much berated "Mormons."

C. W. P.

PRESIDENT PENROSE'S TRIP TO HOLLAND.

On Saturday afternoon, June 13th, President and Sister Penrose left Liverpool for Holland, the former going to address a series of special meetings there and the latter to attend the Congress of the International Woman Suffrage Alliance, as the specially-appointed delegate from Utah. Rotterdam was reached at 11 a.m. Sunday, and soon after, they, accompanied by President Sylvester Q. Cannon and Elder De Bry, were on their way to Amsterdam, where President Penrose addressed a large and interested gathering in the evening, Elder De Bry interpreting. Fully two hundred and fifty strangers were present.

During the week the president attended the meetings of the Woman's Congress, and in the evenings held special meetings at Utrecht, Harlem and Alkmaar. At each of these places large crowds of people assembled to hear him. His discourses on the principles of life and salvation were delivered with remarkable freedom and in the spirit and power of the Holy Ghost. At Alkmaar, where there are only two families of saints, the hall was filled to its utmost capacity, five hundred people being inside and half that number outside. The greatest interest was manifested by both saints and strangers. A great deal of literature was distributed freely, and many books sold. At the close of the service some of those present gave invitations to the elders to visit them at their homes and converse with them on "Mormonism." Addresses were also delivered by Elders Sylvester Q. Cannon and Dalabout. Elder De Bry acted as interpreter for President Penrose at all the meetings, and was blessed of the Lord in his work.

Sister Penrose attended all sessions of the Congress. She delivered an address on Tuesday evening, which was highly applauded. The address appears in this issue of the STAR. She and President Penrose were invited to the different receptions given by

prominent residents of Amsterdam, including the Burgomaster. They were received everywhere with respect and distinction.

On Sunday, the 21st ult., a conference of saints was held in Rotterdam. Five hundred and fifty people were present at the morning session, and at the afternoon and evening meetings this number was increased. The president delivered an excellent discourse at each of the meetings; Sister Penrose addressed the conference in the afternoon. A priesthood meeting, lasting four and a half hours, was held on Monday. Over seventy elders were in attendance. The brethren reported their labors, asked many questions pertaining to the work of the Lord, which were satisfactorily answered by President Penrose, who also imparted much good instruction. In the evening of the same day a meeting was held at Dordrecht, where a large congregation of saints and strangers assembled to hear the word of the Lord. President Penrose preached a splendid sermon, in which all present showed a deep interest.

Tuesday night President and Sister Penrose left Rotterdam for Grimsby, arriving there at noon the following day. A special meeting had been advertised for that evening. Nearly one hundred people attended and were addressed by President Penrose. His discourse was listened to with delight, and called forth many expressions of high approval. At the close of the meeting, Mr. and Mr. Edwards, proprietors of the Thrift Hall, gave a supper. to which President and Sister Penrose, the traveling elders and a number of saints and friends were invited. President and Sister Penrose returned to Liverpool Thursday afternoon, the 25th ult., somewhat tired in body, but rejoicing in spirit at the success which had attended their labors in Holland and Grimsby.

FROM THE MISSION FIELD.

Successful Social.—On Tuesday evening, the 23rd ult., Sister Sarah Draper and family, who sailed for Canada on the 26th inst., were tendered a farewell social by the saints and friends of the Leigh branch. Refreshments were served and an excellent program rendered.

Baptisms.—A peaceful baptism was celebrated at Cornwallis Street Baths, Liverpool, on Monday evening last, June 29th, when eight converts were baptized by Elder H. L. Bywater. Five of them belong to the Liverpool branch, one to Birkenhead, one to Bootle and one to Chester branches.

President J. Wilford Booth reports the baptism of four converts in the Turkish mission (two in Aintab and two in Morash) the first week in June.

Two members were added to the Church at Darlington (New-

castle conference), on the 28th ult. They were baptized in the Public Baths, by Elder Jeremiah Jones.

On the 25th ult. a baptismal service was held in the Turkish Baths, Sunderland (Newcastle conference), when Elder H. E. Taylor initiated four members into the Church of Christ.

On Sunday morning, June 21st, a baptismal service was held in the Dudley Public Baths, Dudley (Birmingham conference). After singing and prayer, President William E. Corbridge spoke briefly upon the significance of baptism. Four converts were then baptized, Elder Neil S. Forsyth officiating. Confirmations took place at the afternoon service.

A baptismal service was held at the London headquarters on Sunday last, the 28th ult., when another member was added to the London branch. President Soren Peterson officiated.

A baptism took place in the Corporation Baths, Hanley (Birmingham conference), on the 28th ult. President Charles W. Penrose was present and addressed the assembly on the first principles and ordinances of the gospel, after which eight candidates were baptized by Elders James Criddle and Geo. H. Lunt.

A baptismal service was held at the Belpher Street Baths, Blackburn, Sunday last, June 28th 1908, and was witnessed by a number of saints and friends. The opening prayer was offered by Elder F. A. Roberts, followed by a brief discourse by Elder William A. Jones. Four candidates were then baptized by Elder James A. Smith. Three of them were from Blackburn and one from Preston.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XXI.—SPIRITUAL GIFTS.

Text: We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.—Articles of Faith, 7.

I. Spiritual gifts characteristic of the Church.
   1. Promised as signs to the sincere believer (Mark 16: 16; Doc. and Cov. 84: 64-73).
   2. To continue with the Church (Book of Mormon, Moroni 7: 35-37; 10: 19, 23-27; Mormon 9: 7-11).

II. Nature of spiritual gifts.
   1. An endowment of power from God.
   2. Resulting in "miracles" (Book of Mormon, Mormon 9: 7-11).

III. A Partial enumeration (I. Cor. 12: 4-11; Doc. and Cov. 46: 8-29; Book of Mormon, Moroni 10: 7-19).
   1. The gift of tongues and interpretation of tongues. (a) Promised as one of the signs to follow the believer (Mark 16: 17). (b) Scriptural illustrations (Acts 2: 4, 6-12; 10: 46; 19: 6).

2. The gift of healing. (a) Some possess the power to heal (James 5: 14, 15). (b) Power to be healed (Doc. and Cov. 46: 19; 42: 48-51; compare Acts 14: 9; Matt. 8: 10; 9: 28, 29). (c) Present method of administering to the sick (Doc. and Cov. 84: 68; 42: 43, 44). Anointing with consecrated oil; prayer, accompanied by the laying on of hands. (d) Melchisedek priesthood requisite in sealing ordinances.

3. Visions and dreams. See instances: Enoch (Pearl of Great Price, Moses 6: 25, 35); the brother of Jared (Book of Mormon, Ether 3). Moses (Exodus 3: 2; Pearl of Great Price, Book of Moses); Jacob (Genesis 46: 2); Peter (Acts 10: 10-16). Note the following instances of visions and dreams given to those not of the Church: Saul of Tarsus (Acts 9: 12); Cornelius (Acts 10: 3); Pharaoh (Genesis 41); Nebuchadnezzar (Daniel 2).

4. The gift of prophecy. (a) Prophets in communication with God (Amos 3: 7). (b) Prophecy embraces more than the power of prediction.

5. Revelation (Doc. and Cov. 43: 1-6).

IV. Imitations of Spiritual Gifts.

1. Miracles wrought by evil power (Rev. 13: 11-18; 16: 13, 14).

2. Predicted (Matt. 24: 24; 7: 22, 23).

General reference: "The Articles of Faith," Lecture XII.

DIED.

TAYLOR.—At the Immigration Hospital, Quebec, on Wednesday, the 17th ult., Brother William J. Taylor, of consumption, late of the Darlington branch (Newcastle conference), aged 31 years. The remains were shipped to Salt Lake City, for interment.

APPLETON.—At Darlington (Newcastle conference), June 23rd, 1908, William Appleton, son of Brother James and Sister Charlotte Appleton, aged 12 yenrs.

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